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WEEKLY REVIEW.

—The hearts of Ritualists and Sacramentarians have been gladdened by the announcement that the Privy Council have upheld the judgment of Sir R. Phillimore in the case of the Rev. W. J. Bennett. The Rev. C. Gilder puts the matter thus in the *Times of India :*

"Mr. Bennett was prosecuted before the Arches Court of Canterbury, for contravening the Formularies of the English Church by teaching, in certain publications of his, the Objective, Actual, and Real Presence of our Lord in the Blessed Sacrament, external to the act of the Communicant. The Official Principal of that Court, Sir R. Phillimore, in an elaborate judgment delivered July 23rd, 1870, dismissed the charge, ruling that the teaching referred to appeared to him to be the doctrine of the English Church, which had moreover been maintained for many years by many great Divines of the Anglican communion, and by many learned men. It is this decision which has been appealed against. The Privy Council has, however, upheld the decision, and dismissed the appeal. The doctrine of the Real, Objective Presence has thus (judging from the telegram) been declared to be the doctrine of the English Church."

The Real Presence is thus affirmed, by the highest authority, to be the doctrine of the Church of England. What will the Evangelical portion of the Church of England say to this? Will they bow to this decision? Will they leave the Church of England? They will do neither of these things, we suppose; but will still contend that the formularies of their Church are opposed to the doctrine.

—By and by we shall begin to think that the less law there is the more the justice. The Supreme Court of the United States have decided that the system of impaneling juries followed by the present judges of Utah is illegal; consequently all those decisions which have been hailed with so much satisfaction as indicating the decline of Mormon tyranny and the advance of civilization, are annulled. No one will dream of denying that these decisions were on the side of right and truth, but there was a technical error, it was necessary to maintain the sanctity of lawyers' law, and so the reins are politely restored to the hands of Brigham Young. Here was a crisis when, if ever, the rule *nulla vestigia retrorsum* might have been happily applied. The particular case appealed related simply to damage done in a drinking saloon. The *New York Times* says :

"In whatever light the recent decision at Washington may be regarded in its effect upon Utah, whether in its immediate bearing upon the Courts and the State trials now pending, or as it touches the broader circle of the social and domestic relations of this people, and the peculiar tenets of their faith, the Mormon victory is perfect and complete. The struggle so long waged of 'Federal Authority *vs.* Polygamic Theocracy,' is, for the present at least, practically ended, and theocracy has won. A hundred thousand peasants, with a few ambitious leaders, gathered to these mountains and valleys from all the Caucasian races of both continents with no elements of unity or homogeneity, save their strange faith, have, through the silent but resistless power of the Courts, gained a victory over forty millions of people, in what to them seemed a life-and-death struggle. And all this through a simple action to recover damages for the destruction of sundry barrels of bad whisky."

—The Government of Bombay have resolved that Mr. Maidment may no longer be Municipal Controller. His fault is that he did not control Mr. Crawford; but the Government knew very well that Mr. Crawford was uncontrollable, and upheld him throughout his autocracy, and we can imagine how it would have fared with Mr. Maidment if he had defied Mr. Crawford. Still, we should have been glad if he had done it, and shown the Bench of Justices their duty.

—We believe the good people of Rutnagherry profess to be rather enlightened, but it is not very much to their credit that the Government school there has been nearly emptied in consequence of the admission of a Mahar boy. The number of pupils was immediately reduced from 200 to 25. The recusants will probably return when they find that their caste prejudice is not regarded in this matter.

—The death of James Gordon Bennett is announced by telegraph. We remember well when this man first began to get notoriety in New York, in 1835, by the way in which he edited the *New York Herald.* His openly avowed contempt for the considerations by which men of honour are guided, and the patent fact that he undertook to make his paper successful by levying black mail, seemed to justify the prophecy then freely uttered, that his course would be short and inglorious. On the contrary, he has fully accomplished the ends he had in view; has accumulated a great fortune, and has made the *Herald* a paper able to compete with the London *Times* in its enterprize. To despatch an expedition to Africa in search of Livingstone, is something that even the *Times* would not have thought of. Is it then true that moral character is of no value at all in this world; that it is not an indispensable element of success; that honesty is not necessarily the best policy, looking to this life alone? Well, we doubt if very many will really envy James Gordon Bennett his success. Few would like to carry about with them such a soul as he had. Still, the fact that such a man can verify his own prediction and make his way to wealth and influence while making a mock of everything virtuous and sacred, is an ominous one, and sheds a lurid light upon the sort of world we live in. The Bible tells us that the Prince of darkness is the god of this world, and the prayer 'Thy Kingdom come' is one we still need to offer.

—The Rev. E. Payson Hammond has been labouring in Kansas during the last winter with remarkable success, some notices of which have appeared in our paper. "It is the opinion of those best acquainted with the work," says Mr. H., in a letter to the *Christian,* "that not far from 3,000 have been truly converted."

—A friend writes to us with reference to the extract from Mr. Anisingaraji's speech in last *Guardian,* as follows :

"Nine years ago I knew St. George's Hall, London, very well by repute. It is in George Street, Hampstead Road, close to the Gower Street Station of the underground 'Metropolitan Railway.'

'St. George's Hall' sounds very grand,—so much like St. George's Hall, Liverpool. But it is in reality a third class Hall, small in size, used for infidel lectures and discussions, and frequented by working-class people. It is rented or owned by a Mr. Antill, an undertaker well known in the Euston Square District, who is the proprietor or editor of an halfpenny weekly infidel paper, reviewed by you about 2 years ago;—the paper being published for the especial benefit of the frequenters of the Hall, and containing reports of the weekly proceedings there. From this Hall hail the lecturers who every Sunday afternoon talk infidel nonsense to small knots of listeners in the Regent's Park and Euston Road. It has seemed quite surprising to me, that after the lapse of these 9 years, this lecture-room should be again brought to my notice. It must have given the supporters of the place quite a lift to get a real live Hindoo gentleman to harangue them just in their own style, and would no doubt help their finances, for a collection is made every Sunday evening after the lecture 'to defray the expenses of the Hall,' and a Hindoo would presumably draw a larger audience than usual."

A short time before his death, Wesley wrote as follows :

"Four or five and forty years ago, I had no distinct view of what the apostle meant by exhorting us 'to leave the principles of the doctrine of Christ and go on to perfection;' but two or three persons in London whom I know to be truly sincere, desired to give me an account of their experience. A few years after, I desired all those in London who made the same profession, to come to me all together at the Foundery, that I might be thoroughly satisfied. I desired that man of God, Thomas Walsh, to give us the meeting there. When we met, first one of us and then another asked them the most searching questions we could devise. They answered every one without hesitation and with the utmost simplicity, so that we were fully persuaded they did not deceive themselves. In the years 1759 to 1762 their numbers multiplied exceedingly, not only in London and Bristol, but in various parts of Ireland as well as England. Not trusting to the testimony of others, I carefully examined most of them myself; and in London alone I found 652 members of our society, who were exceedingly clear in their experience, and of whose testimony I could see no reason to doubt. I believe no year has passed since that time, wherein God has not wrought the same work in many others; and every one of these (without a single exception) has declared that his deliverance from sin was *instantaneous;* that the change was wrought in a moment. Had half of these, or one third, or one in twenty, declared that it was *gradually* wrought in *them,* I should have believed this with regard to *them,* and thought that *some* were gradually sanctified and some instantaneously. But as I have not found in so long a space of time, a single person speaking thus, I cannot but believe that sanctification is commonly, if not always, an *instantaneous* work."

Tyerman in his "Life and Times of Wesley," mentions it as remarkable that Wesley himself never professed to have had this

experience. So far as we are able from personal experience to say anything bearing on this subject, we do so briefly.

The believer is first awakened to the perception that he is living below his privileges as a Christian. He finds that he is not living in that conscious nearness to Christ, that manifest oneness with him, that purity of heart and spirituality and power over temptation and power with God in prayer, that the New Testament warrants him in regarding as his privilege in Christ, in whom are given to us all things that pertain to life and godliness. His spiritual horizon is greatly enlarged since first he became a believer; he has found out needs and deficiencies and obligations that he then knew nothing about; the faith he then exercised in Christ was as his sense of need; but he has now a much ampler sense of need, and must have far more of Christ than then sufficed him. But it may be that while his intelligence has increased, his faith has not expanded; and the consequence is that he is weighed down under a sense of obligation that he did not know before. Well, he satisfies himself that it is the privilege of the Christian to have Christ for all his need: 'My grace is sufficient for thee'; and he resolves to seek the realization of this all sufficient grace for all that Christ would have him to be and to do. He has much to learn, much to unlearn; but his whole heart is in it, and he presses forward. He discovers the power of inward corruption more than ever before: and the potency of unbelief within him seems at times appalling. He tries one thing and another; goes to this adviser and to that; comes back to his closet and his Bible and marvels that he can get so little help from either. Before God bestows this great blessing, he gives an appreciation of it, an intense feeling of desire for it, a feeling that life would be insupportable without it; for without it how shall he be enabled worthily to follow Christ, or commend the Gospel to his fellow-sinners. Though the blessing itself may, as testified by so many of Wesley's people, come in a moment, yet it does not ordinarily come without a more or less protracted struggle, in which the individual becomes acquainted with the depravity of his nature and his own utter inability to do anything good in the sight of God. He finds out that some things very dear to him are in the way, and must be parted with; he gradually makes his way to an entire, sincere, and intelligent consecration; then the blessing comes. The walls of unbelief fall down, and a divine life, like a mighty river rushes into his heart, and he *realizes* that he has an all-sufficient Friend, equal to all possible exigencies, through whom he can do all things.

But does a man's Christian growth stop here? Far from it. There is an infinite fulness in Christ which he may go on to know and to appropriate, indefinitely; but the question of union to Christ need never come up again. The bride expects to know more and more of the bridegroom as time rolls on; but not that he will be more truly hers.

Our powers expand as they are exercised; the limit of to-morrow is not the limit of to-day; thus our demands upon Christ's grace go on augmenting, and his sufficiency goes on revealing itself for ever.

THE *Bengal Christian Herald*, writing about the treatment of converts, says:

"As to the spiritual apprehensions of the young convert's faith being tarnished by constant intercourse with heathens, those apprehensions appear to betray a want of confidence in the integrity of divine dispensations. If it was the providence of God that had created a heathen domicile for the convert, and if the grace of God had found him and touched him while in that domicile, what right has any person to doubt the capacity of that grace for sustaining the faith which itself had planted in that very domicile. How can any frail mortal say boldly that the convert will fare better in a Missionary compound than in the place where the providence of God had located him, and the grace of God had first touched his heart."

This is a very important view. On the other hand, God has instituted means of grace; it is very desirable that the young convert should have the opportunity of meeting his Christian brethren; even the mature Christian feels very keenly the privation of this fellowship, and much more does the babe in Christ stand in need of it. Our Lord speaks in tones of very solemn warning against those who endanger the faith of his little ones, which supposes that their faith may be endangered. It is certainly possible for a convert to stand fast in his allegiance, even if debarred the privilege of seeing his Christian brethren, and allowed no other than heathen companionship; but his position would be a most unhappy one, and Christians would be bound to do their utmost to procure his liberation, as they would be to procure the liberation of any other oppressed captive. This of course does not affect the principle that the place for the Christian is among his own people, so far as he possibly can retain it, consistently with the fidelity he owes to Christ. We are not now considering the question in its relation to minors. We can hardly lay down any different rule for converts in India than we would apply to Christians in England. Christians are to come out from the world and be separate; but this refers of course to associations that are evil and opposed to spiritual progress.

It seems to us that it would be a very proper thing for the legislature of this country to secure to the convert of whatever age, the right of attending the public services of the religion he has embraced, returning always to his people, if his people will let him. The caste difficulty has many ramifications. Even if the relatives of a baptized person were to consent to have him in their house, they would be exposed to excommunication. The brother of Rev. Narayan Sheshadri broke caste with his brother, and afterwards went back; for thirty years not only has he remained an outcast, but his parents who sheltered him have participated in the excommunication. This is the secret of the extraordinary and deadly hatred sometimes shown to the convert by his nearest of kin, his father or mother, namely, that their own caste standing is imperilled through him, and the 'righteousness' laboriously accumulated through many years of caste observance shattered at a stroke. We sympathize entirely in the feeling that converts must not be separated from their own people; but it is just as well to understand what are the difficulties in the case. The grace of God may enable a convert to overcome these difficulties gloriously; and the fall of the family idol of caste righteousness may, through his patience, wisdom, and love, become the means of winning them to Christianity, the bridge to Hinduism being broken behind them.

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SATURDAY, JUNE 15, 1872.

MIRACLES.

WE mentioned last week that the Rev. Julius H. Seelye, D.D., Professor of Amherst College, was expecting to visit Bombay in the latter part of this year. We have before us a pamphlet by him on the subject of Miracles.

Thousands in our days have taken up and repeated the assertion that a miracle is a sheer impossibility, and that science utterly condemns and explodes the opinion that, under any circumstances, a miracle might be wrought. Now when we come to examine this dogmatic declaration, we find that it is worthy of our acceptance only on the condition that it is itself confirmed by a miracle. Yes, we have no hesitation in affirming that the formula, in the terms in which it has been made, precluding all necessity of inquiry as to the evidence of alleged miracles, on the ground that a miracle is in the nature of things and under all circumstances, simply and absolutely impossible, that such a formula can only be accepted on miraculous testimony. The Ruler of the universe has an order according to which he carries on the course of Nature; who except himself can declare that circumstances may never lead him to put forth his power in any way of deviation from that course? Nature can only speak of herself; she cannot possibly have anything to say concerning the supernatural; and it is preposterous for any man to pretend that Nature teaches him the impossibility of miracles. If indeed Nature could point to results identically like those which could be expected from supernatural works; if it could be shown that a system so unpalatable to the human heart as Christianity has won its way to the hearts of millions and become the mightiest and best of powers on this earth, without miracles, that would be an evidence against the probability of miracles. But to assert the impossibility of miracles, when the great mass of mankind believe that existing things once had a beginning, which beginning must have been a miracle, is most unwarranted. Does Nature declare that Nature never had a beginning, never had a Creator? a few may think so, and may claim to be men of science; but that is not the sort of testimony that men in general, and especially observing men, get from Nature. But let us look for a moment at the opinion held by a few, that there never was a creation, but that all things grew up from some tiny germ. Suppose that God is, and that he created the world for the revelation of his attributes; suppose that men generally adopt the opinion just expressed, and refuse to find any evidence of a Creator; further, that God has tied his own hands, so that he cannot go beyond the exact order of Nature; it remains that God is defeated in his aim, and is without any means of revealing himself to a world that desires not the knowledge of his ways. Behold a marvellous result of modern thought!

The great initial fact of Christianity on which all its other facts are necessarily based, is itself stupendously supernatural. We refer to the resurrection of Christ from the dead. Christ might have lived and died, and there would have been no Gospel, if it

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were not demonstrable that he rose from the dead. What is it to me as a sinner, needing a Saviour, if Christ rose not again? His history is very interesting and instructive and stimulating; but is he the Son of God? did he die for my sins? did God accept of this propitiation? in a word, did Jesus rise again? This was what the apostles laboured every where to establish. But how could a fact so portentously supernatural be made credible to men, the votaries of other systems, without supernatural attestation? The signs of an apostle were miracles; by these God bore testimony to his servants in ancient days, and corroborated their affirmations concerning Jesus.

The belief in the uniformity of Nature is just as necessary to the opinion that miracles are not impossible, as to any other opinion. A miracle supposes such an order in nature, and without it there could not be a miracle, a supernatural work having the force of testimony.

Our readers will, we think, be pleased with same extracts from Professor Seelye's pamphlet:

"The question is not, 'How shall God flash conviction upon the mind by some self-evidencing statement?' but, 'How shall he reveal his own testimony to the truth?' Manifestly this can only be through some directly spiritual and internal communication, or through some outward and sensible disclosure of God's presence. But a communication wholly internal, while it might be sufficient for the person to whom it is immediately given, would have no power to convince another, and would be liable to the same difficulties as attach to a conviction secured through external and sensible means. These, therefore, must be the methods employed. If God shall ever seek to convince us of the truth by his testimony to it, he will manifest this testimony in a way which the bodily senses can perceive. But this is only to say that he will do it by miracles; for a miracle is nothing more nor less than a manifestation, through the senses, of God's testimony to the truth. A miracle is a sensible event, wrought by God in attestation of the truth. It, therefore, must occur in Nature, and require for its production that which Nature does not possess. It must occur in Nature, otherwise it would not be apprehensible to our senses; and it must, at the same time, be beyond the power of Nature to produce, otherwise it would not disclose an agency which belongs to the Author of Nature alone. A miracle is not simply an extraordinary event, like an eclipse or an earthquake, which, however unfrequent, occurs through the regular action of the same forces that produce the ordinary events in Nature, and which might be foreknown by one acquainted with its cause; but it is an event which Nature, by its own action, never would have brought forth, and for which the power of God alone is adequate."

"It is a simple truth of common experience, that a soul conscious of its transgressions does not lose that consciousness by any act of subsequent obedience. The consciousness of sin, however vaguely it may appear in some minds, always discloses a violated divine authority, whose requirements of justice and retribution the understanding and the will can neither stifle nor satisfy. If there be any relief from the misery of sin, it can only come from this violated authority itself; but no knowledge of God which the soul originally possesses, nor any which Nature can furnish, is sufficient to suggest even the possibility of any such relief. Nature adds to that of the human conscience her own testimony of the heinousness of sin. She tells us of the righteousness of punishment, and the inexorableness of law; but, in the myriad voices with which she speaks of duty and of God, there is no intimation of forgiveness or of love. That God is good, in the sense of desiring the happiness of his creatures, Nature abundantly discloses: but that he can do more than confer upon them the benefits of creation, satisfying one created object by another; that he has a heart which pities, and is willing to pardon, and which yearns to communicate himself—his uncreated and divine fulness—to needy souls, the heavens which declare his glory, and the firmament which showeth his handiwork, the day unto day which uttereth speech, and the night unto night which showeth knowledge of him, nowhere disclose. If God's mercy to sinners be a truth, it is a truth, not of Nature, but of the supernatural world; and it reaches heights of glory in the supernatural which the human intellect has, of itself, no power to ascend.

And the evidence of this, if the proof were wanting, is found in the fact that the soul, with no other instruction than itself or Nature can furnish, has never attained such knowledge. In all the records of paganism, while the divine power and wisdom and justice, and even beneficence, are clearly declared, no mention is made of the divine love. In the idolatrous sacrifices, in the penances and prayers, of the heathen, there is doubtless indicated some vague idea of propitiation,—some undefined conviction that, in some such way, God may be approached and pleased. But that God is a being who approaches us before we make any attempt to draw nigh unto him; that he regards us in mercy because of his love, and not for the sake of our good deeds; that he is a God who pardoneth iniquity because he delighteth in mercy,—would seem to be a thought which the natural heart, uninstructed by any special divine revelation, is unable to attain.

I confess, therefore, to a kind of surprise when I find certain scholars and cultivated writers of our own time and neighbourhood classifying the Bible with the Koran, and the Vedas, and the Zendavesta, and the Five Volumes, to which Confucius and the Chinese appeal. Such a classification, considered simply as a matter of literary criticism, is very superficial and is creditable neither to the discrimination nor the culture of the writers who make it. The Bible, certainly, stands alone, and immeasurably distant from all other books, in this one grand characteristic,—that its religion is the religion where God is yearning and seeking after man, and where man is invited and entreated and commanded to draw nigh unto God, solely on the ground that God has already come nigh unto man. That God takes the first step in religion, that he begins the work of human restoration and deliverance, nowhere appears till the Christian Scriptures have announced it. What grand and awful visions of divine justice did the old Greek dramatists behold! What terrors of righteousness and retribution have been heard, in cries of anguish or groans of despair, all over the world! But who has known that God is gracious, that he can forgive sin, that he loves man, until the Bible has first made the blessed announcement?

But if this thought, which is the single and peculiar theme of the Bible, be true, can anything be so important to man as its communication in a manner which shall show its truth to be indisputable? And if Nature cannot declare it, and the human mind alone cannot reach it, how is this communication possible, unless directly announced by God himself? And how shall this announcement be proved to be from God, unless he shall irrefutably manifest himself in connection with the utterance? And how can this manifestation be, except through that miraculous interference with Nature already described? If God's mercy to sinners be true, and if this truth shall ever be declared to those who are perishing for lack of it, we may expect the declaration through a miracle."

We cannot now follow the Lecturer in his discussion of this important topic, but would recommend the pamphlet to the attention of our readers. Some of them might wish copies to put in the hands of Native and other friends. They may be obtained at the Tract and Book Depôt. We leave this subject with the following observation.

Were angelic beings to come into this world, every thing would speak to them of God, and would speak unerringly of him. The seraphim seen by Isaiah around the throne of God, sang this anthem: Holy, holy, holy, Lord God of hosts; the whole earth is full of his glory. To them this earth of ours is full of the glory of God. In like manner we are told of the redeemed that 'old things are past away, all things are become new, all things are of God.' To them also the works of God are eloquent in his praise and distinct in their testimony. But the unconverted are without God in the world. The veil of unbelief on their hearts affects their perception of all things, so that the heavens declare not the glory of God, and they think of Him as of One afar off. Tongues are for a sign not to them that believe, but to them that believe not. The miracles of Christianity were all wrought for the purpose of carrying conviction to the unbelieving, and were necessary for that purpose. The apostles and early Christians were remarkably consecrated and pure in life, yet their Gospel needed some other testimony than this, to make its way to men of carnal minds. If I do not the works of him that sent me, said Christ, believe me not. Jesus lived a life of perfect blamelessness in Nazareth, yet we see that the Nazarenes were even less disposed than others to believe upon him. The Scriptures do not allow us to disparage this form of testimony. When God furnishes testimony, he furnishes that which is adapted to produce its effect; he does not address carnal men as spiritual, or require unbelievers to be satisfied with that which is enough for believers. As his Gospel is the genuine expression of his interest in sinners, so is it accompanied with testimony adapted to influence their minds. But as the Gospel is inefficacious without faith on the part of those who convey it, so will the accompanying testimony be determined by their faith or unbelief.

WHAT IS TRUTH?

What vehement desire! What zeal! (2 Cor. vii. 11.) These are fruits meet for repentance. The best proof of repentance, change of mind, is when we show as intense a desire to please God as ever we showed to please ourselves. The reason why we see so little life in the church is because Christians have such inadequate views of their past sins. A revival begins with such a lifting up of God's inflexible standard, so that Christians are overwhelmed with a sense of their dreadful deficiency. It is a hard thing for Simon the Pharisee to get the convictions of the woman that was a sinner, but this is what we absolutely need in order that the churches may be cleansed.

I speak not by commandment. (viii. 8.) I am not laying a command upon you; I give you an opportunity of showing how sincere your love is. I give my advice, he says. (v. 10.)

That there may be equality. (14.) It is good for you to recognize this principle, that what one Christian has over, is for the brother who has less. Your time for having less will come some day. This consideration leads men to lay up against that coming day of want; an error: their great concern should be to get the fullest recognition of this great Christ-law, and it is by example that they will be enabled to speak most cogently; in this way will they most effectually secure for themselves a provision in the day of trial.

Messengers of the churches. (23.) Literally, apostles.

The glory of Christ. That Christ may be formed in you the hope of glory. The glory of Christ is in the manifestation of his power to save unto the uttermost, and if we would see the glory of Christ it is to the soul that has had experience of this power we should go. I am glorified in them; and all creation waits to see his glory in them, the manifestation of the sons of God.

God is able to make all grace abound toward you. (8.) Referring specially to the supply of our temporal needs. It is interesting to see the same word used to express temporal and spiritual gifts. A reservoir that is fed by copious perennial springs, need not grudge its waters to the thirsty. All my springs are in thee. Rivers of living water should flow from the believer. God is able; this is enough; his wealth is yours, if yours is his; use what you have in faith and love, preferring others to yourself, and God will take care that you lack nothing. What is the faith worth which we profess to have, if it does not embolden us to share our little with the needy, assured that we shall be well supplied. It is a strange thing that men should profess to be expecting salvation because of their faith, when that faith fails to assure them that God will fulfil the least promise relating to

things of this life. Our faith is being thus tested every day and every hour.

Multiply your seed sown. (10.) This is sowing to the Spirit; giving freely as prompted by the spirit of love.

By the experiment of this ministration. (13.) There is no better way for Christians to become mutually acquainted than this. Not only are the needy succoured, but many loving hearts and faithful witnesses are made known to them. The Jewish Christians had perhaps some remains of doubt and suspicion regarding the Gentile Christians, and Paul valued this as a means of convincing them that their prejudice was ill-founded.

I Paul myself beseech you. (x. 1.) Having used the plural in vi. 1, he now uses the singular.

By the meekness. Gr. *through.* He perhaps means the meekness and gentleness that Christ had wrought in him.

Base. Lowly, unpretending. That was what he was when personally with them; when absent he was bold.

That I may not be bold. (2.) I wish you to take such order in the matters referred to, that when I come there may be no occasion for special severity.

Against the knowledge of God. (5.) He would not enter into controversy except so far as it might be necessary to secure to believers true conceptions of God, and to rebut all dogmas that tendered to hinder the fullest publication of the Gospel.

Obedience of Christ. (5.) Not obedience to himself, except so far as he expressed Christ's will.

His bodily presence is weak. (10.) This is almost the only reference to the physique of Paul, who does not seem to have had any advantages of person. The grace of God was strikingly manifested in enabling one so apparently weak to go through such extraordinary labours, privations, and persecutions, and in accomplishing such marvellous results by one who was in no way gifted by what men call eloquence. (See. xi. 6.)

Such also in deed. (11.) Some of them seem to have said, Oh, Paul is so amiable and easily entreated and unwilling to give pain, that when he comes and talks with us his severity will all vanish.

We will not boast. (13.) The idea that underlies these verses (13—16) is that there were teachers who were meddling with things that did not concern them, had got into a field to which they were not appointed, and were endeavouring to appropriate fruit that did not belong to them.

Without our measure. (14.) As though the field had been portioned out by the Master and different portions assigned to different labourers.

Enlarged by you. (15.) Let the church at Corinth become what it should be, spiritual, active, witnessing, the effect would be that Paul would have a door opened to countries beyond. Every church truly won to Christ becomes a new *point d'appui*, a new base of operations.

Approved. (18.) 'Accredited' will answer for the Greek δοκιμος.

Folly. (xi. 1.) The folly that he talks so much about in this and the following chapter, is egotism. Nothing was more foreign to Paul's ideas than for a man to be talking about his own merits, claims, works, dignity and the like. He always left it to the Providence of God to bring out the truth regarding these matters, so far as might be necessary. But he seemed now to be compelled to do it; how very reluctantly he does it is evident.

No man shall stop me of this boasting. (10.) The fact that these preachers had been disparaging him, only showed him the more clearly how important was the rule he had laid down, to preach the Gospel freely, taking nothing from the Achaians. The fact that others fell so far short of the spirit of Christ, the spirit of self-denial, only made it the more necessary to go to the full length of his privileges in this respect. It should be made conspicuously evident that the preacher is animated in what he does, solely by the desire of saving men, and not at all from a desire of getting a living for himself. He is a labourer worthy of his hire, and, being Christ's workman, Christ will see that he gets his pay.

CORRESPONDENCE.

To the Editor of the "Bombay Guardian."

DEAR SIR,—I have read in the *Guardian* with much interest the notices of the case of Gunput, lately baptized in Poona. Those of your readers who contribute to the Mission at Sassoor, will rejoice to see such fruit gathered in that quarter, and thank God that the work begun in the Sassoor district in 1861, by the late devoted Mr. Adam White, still continues. I hope the notices in your paper will not lead any one to suppose that the Sassoor Mission is only a branch of the Poona Free Church Mission. While the Missionaries at Poona assist cheerfully in superintendence and counsel, and have, on the present occasion protected Gunput, the Sassoor Mission has its own agents, maintained by funds raised by Mrs. White among the friends of the work begun by her late husband, and is not organically connected with any other mission.

I am, Dear Sir, yours sincerely,
J. WARDROP GARDNER.

Edinburgh, 23rd May 1872.

Epitome of News.

SATURDAY, JUNE 8, 1872.

—*Indian Mirror:* "It is quite possible, we think, for our Government to enforce moral discipline and purity without insisting on the study of the Bible or the Koran or the Vedas, and without dragging the student through a course of controversial theology. Every professor and teacher and pundit should be solemnly charged by the head of the local Government to look with special interest and care to the formation of the character of native youths, and to discourage vicious habits by all available means in their power. Lying, stealing, drunkenness, swearing, dishonest dealings, disobedience to parents, lasciviousness, indecent singing and habits of corruption peculiar to school boys, ought to be systematically and vigorously put down, as a part of school discipline; and any oversight or apathy in this matter on the part of any teacher should call forth severe remonstrances from the higher authorities. There should also be certain responsible teachers in each Government institution entrusted with the specific duty of Discipline Master, to whom all cases of immoral behaviour should be referred."

—A Kurrachee paper says that while the road to the Mission church there was under repairs, the congregation applied to the Presbyterian authorities for permission to worship in the Scotch church. The request was liberally granted, but the Bishop of Bombay interfered and forbade the English service being performed in the Scotch place of worship.

I will, says Paul, that men pray everywhere.

—The new High Court building in Calcutta cost 18,15,000 rupees, and is noisy and dusty.

—A great wrestling match took place at Mooltan recently, between a Mooltanee and Lahoree; the latter came off victorious, but was nearly beaten to death afterwards by the natives of the place, for which cowardly act several of them have been arrested.

—*Levant Herald,* Smyrna, May 4: "We have passed through a week of great excitement and anxiety at Smyrna. On Saturday last the report flew about the town that the body of a poor Christian child of four years of age was lying exposed at the Greek hospital, who had been tortured and murdered by a set of ferocious cannibal Jews, who, it was declared, required the blood of a Christian child as a sacrifice every year at their Passover."

The utmost pains were taken to show the people that the child had been accidentally drowned; its body was shown to them; the priests did their utmost to disabuse them; all in vain.

"The excited Greek mob, with all the rascality of the town in its train, made for the Jewish quarter, sacked the houses, murdered the inmates, and committed other acts of brutal atrocity. Many Jews at length turned upon their assailants, and from attacked in self-defence became attackers. Then the fury of the Greek rabble knew no bounds; men were fiendishly beaten, women were violated, children even were not spared, and day after day until Wednesday was the Jewish quarter converted into a pandemonium of pillage, rape, and murder. Not until then did Hamdi Pasha, by acts at any rate, seem to feel that he was governor of Smyrna, and responsible for human life and public order within its walls; not until then did he advance the troops upon the scene and quell the mob effectually. The apparent inaction of Hamdi Pasha may be explained by the fact that on Saturday he had only 180 soldiers in the town to make headway against 10,000 of a fanatical and exasperated Greek populace, whereas, brought in hurriedly from all quarters, we have now eight full battalions of troops."

—Some Native Calcutta youths have been employing themselves in cutting the Christianity out of well-known hymns, making the saddest hodge-podge.

—Sir Jamsetjee Jejeebhoy intends, it is said, to visit England with his sons.

—M. Gustave Doré has just finished a picture thirty feet long by twenty feet wide, at which he has been working almost constantly for about four years. The subject is "Christ leaving the Temple," and it contains about four hundred figures.

MONDAY, JUNE 10.

Times of India: "A case of suttee is said to have occurred recently in Bickaneer, one of the Rajpootana States. The woman was paraded openly through the village, followed by crowds of people, and burnt on the funeral pile amid the plaudits of the surrounding multitude."

"Colonel Kirby, not having returned on the expiration of his leave on medical certificate, vacates his post as Adjutant-General of the Bombay Army."

—The allowances to University examiners are not to exceed Rs. 30,000.

—The annular eclipse of the sun on Thursday morning was seen under the most favourable conditions in Madras, the sky being almost clear of clouds, and especially so during the period of greatest obscuration.

—*Indian Statesman:* "A Pariah woman has been sentenced at Madras to *fourteen days' rigorous imprisonment* for using indecent language in a public street. The example may be followed here and in almost all parts of India with advantage."

TUESDAY, JUNE 11.

—The alliance between the Presidency Governments and the Presidency banks is to terminate, though the Treasury balances will still be deposited in those banks.

—The following appreciative and truly sensible remarks are from the *Indian Statesman:* "The excitement which attended the Rev. Mr. Taylor's first services in Bombay, has now disappeared, and we are better able to appreciate the real character of the man and his work. It is inevitable we suppose, that a man of such strong individuality, and so defiant of all conventionalisms, should excite opposition on his first appearance wherever he goes, but it would be a mistake to suppose that the statements with which the local Press was plied concerning his preaching when he first came amongst us, were anything but caricatures. We have no doubt whatever—not the remotest—that Mr. Taylor has done, and is doing, real evangelistic work in Bombay, and instead of carping at peculiarities, either of his methods or of his doctrines, it, would, we think, be far more just to recognise the originality, the earnestness, and the real power of his utterances. The dilettanti hearer may, no doubt, find fifty things to offend him in every sermon Mr. Taylor preaches, but then he does not preach for such hearers. He is a plain man, preaching to plain men, great truths which lie below the surface of the Bible, and which he has a very striking aptitude for seizing strongly, and then pressing upon the conscience, with the force lent thereto by great freshness of apprehension and strong conviction. One of the great disadvantages under which every Christian minister labours in his preparation for the pulpit is the tendency which constant familiarity with the truths of Scripture has to weaken their influence upon the mind. The human mind is so constituted that it is only by great effort, and sometimes not at all, that adequate apprehension can be got by the preacher himself of the old familiar truth which he desires to enforce, with the earnestness which the nature of the subject should command. It would be untrue to say that Mr. Taylor shows no symptoms of this weariness, but it is the fact that his preaching is marked by a very singular freshness of apprehension. He is never content with simply stating the truth, nor with stating it even forcibly: he must get into living contact with it, get an electric hold of it, and make the hearer get it too, before he is satisfied. We have been requested to announce that his books are on sale at the Tract and Book Society; and we do so with pleasure, for they are the works of a vigorous, cultivated, and powerful mind. They are enlivened with many a racy story, and no better correction could be given to the mischievous caricatures published in the island concerning this gentleman on his arrival, than his works supply. Mr. Taylor is neither a sour fanatic nor a wild enthusiast, but a hearty, genial man, full of healthy Christian life, and

strong convictions, which, whether we are able fully to share them or not, are marked by broad and loving sympathies for all mankind. We are not ourselves Taylorites, but we heartily wish Mr. Taylor God speed, and strongly recommend his books to our readers. They will find them full of interest and instruction."

Wednesday, June 12.

—There was a good fall of rain yesterday.

—*Times of India:* "The coming Court-Martial at Ahmedabad, which has been freely talked about of late, and which was expected to result in most serious disclosures affecting the honour of a young officer stationed there, cannot take place now, owing to the sudden death of the officer himself. Lieutenant G. R. Kennedy, Adjutant of the 3rd N. I., who was to have been charged before the Court with serious defalcations, died, we hear, from heat-apoplexy on Sunday."

—Leroy's Composition for Iron Roofs has been tried here and found to protect the buildings from the effects of the sun's rays admirably. A coating a quarter of an inch thick suffices. Mr. Walton, C. E., says:

"The composition is the cheapest covering to a corrugated iron roof that can be possibly used, and undoubtedly the best. It is composed of non-conducting ingredients of mineral as well as vegetable substances, which act chemically, and amalgamate on first contact with the heated surface, becoming as hard as iron, and retaining to the full its non-conducting qualities."

—*Madras Medical Journal:* "With the wind blowing from the N.E.; with the stoppage of all telegraphic communication with the south, while the line northward was open; and with other indications of bad weather, a committee of English captains came to the unfortunate conclusion on the evening of the 1st May that the tail end of a cyclone had passed over Madras, when the least acquaintance with the laws of storms and the exercise of a little common sense, should have told them that they were not far from the northern end of a gigantic whirlwind, whose whole body had yet to pass over the port, and that there was no safety for them until the wind changed to the west and south-west."

—*Pioneer*, Nowgong: "Some men of the detachment 106th L. I., stationed here, formed themselves into a 'Singing Club,' and gave their first performance to the detachment on the 1st of June. This consisted of singing, instrumental music, reading, legerdemain, hornpipe-dancing, and comic (Ethiopian) serenaders as the wind-up. The house was crowded, the audience unmistakably pleased, the whole performance successful beyond all expectations, when suddenly towards the close of the programme, and while the 'serenaders' were doing their best, a musket shot was heard, its tongue of fire flashed across the stage, the curtain dropped, and the cry was raised '*A man is shot dead.*' A soldier of the 106th, who had been in the theatre in the early part of the evening, under the influence of some uncontrollable impulse, left it, went home, took his rifle, loaded it, put a spare cartridge in his pocket, retraced his steps, crept stealthily up to the left side door of the stage, and fired a Snider bullet among the players. Private Delanty, the man personating 'Bones,' received the ball through his left cheek and temple, and fell backwards off the stage, uttering not even a groan, lifeless! The murderer was immediately secured with the smoking rifle in his hands. He appeared dazed, but for a few minutes only, and ever since has evinced remarkable coolness. He denied next morning all knowledge of the foul deed, and has maintained total silence on the subject since. There does not appear any reason whatever for the committal of the dreadful crime. He was but slightly under the influence of liquor. The murdered man was well liked in the regiment, and his funeral was attended by every one of the 106th, including officers and women. The members of the theatrical club acted as mourners, and carried his remains to their last resting place."

—The *Indian Statesman* is down upon the barristers: "The artist who should take a fee of 10 guineas for a portrait that he knew he could not paint, and that he never intended to paint, would be regarded as a dishonest man, while the barrister who acts precisely in the same way persuades himself that there is nothing dishonest at all in it, *because* he and his fellows have agreed that it shall not be dishonest. Were the Judges not so unwisely reluctant to interfere with the 'privileges of the Bar,' they would stop the evil at once. Day after day, two of the Courts are twiddling their fingers and thumbs, because the Counsel engaged in the case called on, are pleading in the Third Court."

—The venerable authoress, Mary Somerville, now in her ninety-second year, has been enabled to witness and study with unabated zeal the recent eruption of Vesuvius, of which she has forwarded an account to a friend accompanied by a sketch of the mountain by her own hand.

—The *Chester Courant* reports a sermon, preached by the Dean in the Cathedral Nave, bearing testimony as to the moral evils connected with the system of horse-racing in that city. Says the Dean: "Chester has a great name in history. Whence has she sank so low as to be content with her shame? The whole system of which I am speaking is a byword. This is acknowledged even by newspapers of no moral weight, which are published at a distance. The very railways, when these occasions come round, are clogged with coarseness and fraud. Why do the citizens not combine together to call for a remedy? The answer can be given in one word. I know it is an unwelcome word. But it is true. *They are afraid of one another.* This is one great reason why the net is spread here for the unwary. Here in fact is the main cause of the continuance of the evil."

—An Underwriters' Association has been formed in Bombay.

—*Indian Mirror:* "Though Government is probably as anxious as we are to make Native youths truthful, honest, and moral, and though there are not wanting good teachers, head masters, and principals capable of exercising healthy influence, yet the inevitable effect of the general system of teaching in Government institutions is unfavourable and even adverse to morality. If we turn our attention for a moment to Missionary institutions we find there is an altogether different state of things. We regard it as an indisputable fact that there is a higher tone of morality amongst the students of Missionary schools than those of Government schools. Why is this? Not surely on account of the peculiar dogmas of Christianity, for, with solitary exceptions, the pupils seem unwilling to accept them. The reason is there is positive religious teaching with accompanying moral instructions, and then there are superior Christian teachers, whose force of character is sure to be felt. The students constantly hear of God and immortality, listen to prayers, are every now and then reminded of their duties and obligations, and subjected to moral disipline; so that though they may not accept the doctrines and tenets that are taught, they unconsciously imbibe the high moral influence of Christian education. In stating our convictions on this point freely and impartially, we do not mean to advocate the introduction of the Bible into Government schools; but we believe that without teaching Christian, Hindu, or Mahomedan dogmas the Government can enforce moral discipline."

—The Western Coast of Madagascar is inhabited by a warlike race named the Sakalavas, very hostile to the Hooas. They were visited last year by a party of Norwegian missionaries, who propose settling among them.

Thursday, June 13.

—*Overland Mail, May 24:* M. Rouher's great attempt to answer the charges brought against the Empire has been pronounced a crushing failure. He spoke for six hours one day, and at considerable length the next.—The speech of M. Rouher and the replies of the Duc d'Audiffret and M. Gambetta, produced intense agitation in the Assembly and in France.—General Uhrich has been censured by the French Committee on Capitulations for the surrender of Strasburg.—Spanish troops under Marshal Serrano are still employed in hunting out small Carlist bands. Men-of-war watch the coast of Biscay to prevent escapes by sea.—The Burmese Embassy have arrived in England.—It is rumoured that the Shah of Persia will visit London and the principal continental capitals in the autumn.—The landing at Dover of numbers of destitute expatriated French Communists has called for reference to the ambassador at Paris.

A large Bremen steamer, the *Baltimore*, has been run down in the night in the Channel. The passengers were happily all saved by running the sinking vessel stern on to the shore.

The prices obtained at the sale of the late Mr. Gillott's collection of drawings and paintings have astonished most persons. In six days the collection realised some 170,000*l.* under the hammer. From 3000*l.* to 4000*l.* each have been given for small pictures by David Cox, Müller, and Turner.

—The *Indian Travellers' Guide* for June, with map, has been issued from the *Bombag Gazette* office.

—*Bombay Gazette:* "We used to think that the *Indian Mirror* was without doubt the organ of the Brahmos; but we are mistaken—a Brahmo writes to an English paper in Calcutta saying that it is not so. He goes further. 'Although a Brahmo myself,' he says, 'I must confess that some of my brethren are fond of writing and talking too much; indeed, their boastful spirit is totally inconsistent with true Brahmoism, which is a religion of the heart, but not of the tongue.' After this confession, he confirms an opinion very generally held in India—though it did not seem to be recognised by the crowds at home, whom Mr. Chunder Sen's dark face, Oriental dress, and fluent gift of English speaking attracted in thousands to his feet—that Brahmos are 'fussy,' 'noisy,' and 'notoriety-seeking,' which state of things, this one says, is 'the bane of our good cause; not only has it alienated the sympathy of right-thinking Hindoos and Christians, but also Brahmos.' Then as to the *Indian Mirror*, he says—'You are mistaken in thinking that the *Indian Mirror* is the organ of the Brahmos as a body; it represents a small clique, which seems, however paradoxical it may appear, to live upon the empty sound it makes.' The letter of this Brahmo shows that he is one of the inadhesive particles of conceit; but it is of more importance, because he speaks of 'the split taking place in the fabric of Brahmoism in all directions,' and this even self-conceit would not hinder him from seeing. It is not a little remarkable that these quarrels have come into prominence over the building of a Church, the Brahmo Mandir."

—Melbourne, May 22: There is still no immediate prospect of opening telegraphic communication with Europe. The establishment of a horse express has been deferred until August, when the distance to be covered will be reduced to 150 miles. The proposal to establish communication between Adelaide and Port Darwin by sea has been revived.

—*Englishman:* "More wonderful occurrences seem to take place in the Madras Presidency than in any other part of India, if we can credit the reports in the *Western Star*. The last mentioned is a fall of manna at Cannanore on the 26th ultimo, said to resemble a gummy honey-like juice, which adhered to the leaves of the trees."

—Sir Charles Jackson has been appointed to the post of Auditor-General at the India Office, in succession to the late General Jameson.

—The *Times of India* has an article on James Gordon Bennett, severely condemning his character and method. Bennett was born in Banffshire, Scotland, somewhere about the year 1800, and was educated at the Roman Catholic Seminary at Aberdeen with the view of becoming a minister of that religion. This intention was not carried out, and Scotland not affording him necessary scope for his ambition, when about 20 years of age he emigrated to the United States.

—*Asiatic:* "The deadly parades at Satory have certainly been anything but creditable to the aged ruler of France. Possibly in many instances the wholesale deportation to the savage isolation of New Caledonia has been no less cruel. Still, the Thiersian *regime* might have flourished rank, amid exile and execution, had not the Versailles authorities been imprudent enough to make an English casual ward the medium of bringing home to the English people the manner in which known or suspected Communists are dealt with by the French Government. Shoals of destitute and wretched French have been landed and left on our shore, to do what they could. Some of them doubtless are bad enough, but this supposition only makes the matter graver. What would the National Assembly say if we cast our paupers and a few selected criminals two or three times a week on the Norman coast and left them to shift as they could."

—Richard Kennedy died on Tuesday of apoplexy caused by excessive drink.

—*Indian Statesman:* "The recent announcement from Berlin that the Minister of Justice was calling upon one of the Catholic Bishops to retract the sentences of excommunication pronounced by him, had prepared us for the telegraphic intelligence now received to the effect that Prince Bismarck threatened to denaturalize the Jesuits. The motive of both these threatened measures is undoubtedly to be sought in the political significance of the new dogma which ascribed infallibility to the Pope. Whether it be correct or not, it is the belief of German statesmen, both Protestant and Catholic, that the Vatican decree involves a

claim on the part of the Pope to absolute supremacy over nations and rulers, and that therefore the promulgation of the dogma is injurious to the well-being of States."

FRIDAY, JUNE 14.

—*Times of India:* "Yesterday His Excellency Sir Philip Wodehouse, accompanied by his Staff, inspected the Jamsetjee Hospital through all its wards and divisions, including the Ward for Incurables and Obstetric hospitals. He also went through the rooms of the Grant Medical College. In these peregrinations, His Excellency was attended by the Principal, Professors and several students; and he expressed himself interested and pleased with his searching internal view of these important institutions."

"H. E. Sir P. E. Wodehouse, Governor of Bombay, with his Staff, will leave this city for Gunnesh Khind by the 11 A.M. train to-day."

"We learn that Mr. Patrick Ryan, the able Assistant Political Secretary to the Bombay Government (now at home on leave), has just passed his examination as barrister, and is entered as member of the Middle Temple."

Selections.

"THE TWO-HEADED NIGHTINGALE."

A CRITIQUE FROM "THE RATIONAL REVIEW" FOR 2872.

WE were looking over some hand-bills and other documents a few weeks ago which are now just one thousand years old, when we met with a very curious description of a two-headed girl. She, with a Giant and Giantess, who married each other in London—all, of course, importations from America—were exhibiting themselves, or being exhibited, as a show, in London, with the usual scale of admission prices. The details are given with considerable precision; though it is curious to observe the vacillation of expression in regard to single or dual personality. She has but one name—Millie Christine, or the "Two-headed Nightingale"—yet we read, "*They* have been well educated; *they* sing duets and dance gracefully, the four legs moving together with perfect rhythm; and *they* talk with much intelligence, each head asserting its own individuality, and saying "I" rather than "We." This statement is from the *Times*, which was undoubtedly the journal of most authority with the educated among our forefathers of that day. The proprietors of the show in their own advertisement describe her as having "two separate and well-developed heads, two separate and distinct sets of arms and shoulders, all blending into one body." The body has, again, they say, four feet, and walks upon all, or two of them with ease. Of course the names of medical men are cited who witness to the wonderful facts, but in our researches we have not had the good fortune to see these gentlemen's anatomical statements, and the names of none of them are among those which appear in the history of the medical scientific men of that century.

In reading the accounts given with such detail, it is hardly wonderful that our ancestors accepted them as true without question, just as they accepted the marvels of the four Gospels. Indeed, if we believe anything a thousand years old on *testimony*, it is not easy to conceive that we can have much stronger evidence. The statements were to all appearance written by contemporaries of the Nightingale; it would seem, too, that thousands paid their money to see these wonders; there was publicity enough, and there was some personal sacrifice at least; nor have we found, in the contemporary journals or among the proprietors of antagonistic shows, any calling in question the pretensions of Millie Christine. The Queen, the Prince and Princess of Wales, with many of the nobility, all saw and expressed themselves much gratified with the Two-headed Nightingale.

Surely, therefore, though the story has been so long forgotten that probably none of our readers ever heard of this *lusus naturæ*, there is so much reason to look on it as a well-attested fact, that we shall be thought by some super-rational if we doubt or deny its reality. Yet we cannot shrink from the suspicion that it is but a myth, or a legend created by the common love of the marvellous, in combination with certain tendencies of the time to which we shall call attention. There had previously, it appears, been a story of Siamese Twins—they were men; were united by a band connecting, anteriorily, the chest of one with the chest of the other; and the men of science are said to have so far doubted its entirely cartilaginous character as to have been afraid to cut it. They were said to have taken a farm in America, to have married two sisters, and each to have had children! Respecting all which, we can only say *Credat Judæus Apella;* especially since many ways must have been known to medical men of severing the connecting band without danger through loss of blood. Obviously, however, it was necessary to surpass the Siamese twinship of a semicartilaginous band. That was very well for a beginning; the twinship of united bodies with separate extremities was a vast improvement, a wonder quite beyond any mere repetition of the other. In the line of invention begun by the Siamese Twins, the Two-headed Nightingale was all that the lovers of the marvellous could wish.

It is interesting to notice the tendencies of the age to which such a myth as this may be due. Amongst the illiterate—and their betters were not free from it—there was it seems, a special partiality for the marvellous in the shape of monstrosities. Shakespeare adverts to it a few hundred years before, when Trinculo says of Caliban: "A strange fish! Were I in England now (as once I was) and had but this fish painted, not a holiday fool there but would give a piece of silver. There would this monster make a man. Any strange beast there makes a man. When they will not give a doit to relieve a lame beggar, they will lay out ten to see a dead Indian." We have mentioned the Siamese Twins, but the journals of the day often speak of one Barnum—and indeed the man published an autobiography—whose whole business, which seems to have been a very profitable one, consisted in manufacturing as well as collecting monstrosities. Hence the American Two-headed Nightingale was with the many a very natural successor to the Asiatic twins; whether imposture or myth, to the popular mind it seemed just the thing.

But what is most remarkable is, that at this very time there was from quite different causes a tendency in the scientific mind of the day to look with no disfavour on monstrosities. The most eminent men of science were all enthusiastically carried away with the now almost forgotten system of evolution of species. Darwin and Wallace were its first apostles, and St. George Mivart and others followed. Now it was characteristic of the evolution theory to magnify as none others had done the tendency of organised beings to *variation*. Tendency to variation, and tendency to inherit variation, formed the key to all the varieties of existence, animal and vegetable. By these two tendencies creation (if that term were admissible) developed all organised life from a single cell! Darwin theorised that the variations were individually very small. Wallace and others showed that this would not account for all the facts, and evolution was made therefore to take large evolution leaps, remaining evolution still. Evolution had adopted the old Greek legend that originally the sexes of man were combined in one body, and applied it to all organised beings; but variation, multiplied by time, had separated them. The account of Eve's creation really meant evolution of a sex! Of course the scientific mind being thus in the Darwinian stage, it did not revolt, as one does in this twenty-ninth century after Christ, from the before unheard-of variation of two individuals of one sex recombining. It was no doubt a telling hit to the Anti-Darwinians of the time, to say—"Just see in this case a variety may be evolved from human beings as they are!" It is, then, obvious enough that in such a state both of the popular and the scientific mind, a two-headed, one-bodied mulatto girl, would be an acceptable, therefore not rudely scrutinised, imposture or myth, as the case may have been. Which it was at this distance of time it is not easy to pronounce. For ourselves, we could not for a moment believe it; production of the skeleton from some museum would be the least we could ask.—*The Freeman.*

THE SOCIAL TEST OF PIETY.

A SERMON, ABRIDGED.

By Rev. Thomas K. Beecher.

"WE know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death."—1 John iii. 14.

If you visit a large watch factory like the one in Elgin, Illinois, or Waltham, Mass., you will find the foreman—a skillful and experienced workman—busy picking up from all parts of the great factory samples of the pieces, which are by and by to come together and form one watch. These separate pieces are made by different workmen, who have exquisite tools and accurate gauges. Each piece is made as nearly perfect as possible, and the foreman examines these pieces by his own gauges.

But it often happens that faults which no watchfulness can detect in the pieces one by one, show themselves promptly when the parts are brought together or "assembled" in a watch. The bringing these separate parts together is the final test of good workmanship. The foreman might say in the language of the text: Hereby I know that all these little bits of metal have passed from coarse uselessness into perfect shapeliness because they fit together and the watch runs well.

This is the truth set forth as to individual Christians by the apostle John. Hereby we know that we have passed from death unto life, because, when we are brought face to face, hand to hand, heart to heart with our fellow-men we find that we love them.

Conversely, we may know that we have not passed from death unto life if, when we come together, we find, as Paul says, that there is envying, and strife, and division; we are yet carnal, we are walking as men.

The use of a church is two-fold: (1.) to stimulate, invite, and even command men, one by one, to repent, reform, and become sons of God, and (2.) to enable them to judge whether they have repented, reformed, and become sons of God by "assembling" them from time to time and ascertaining whether they can walk in love.

The average church in this country recognizes but one of these uses. Personal piety is the main thing. To save souls, to prepare men for death and judgment, to get them ready one by one for heaven, is the dominant thought. This is all very well as far as it goes. But Paul teaches us that we are members one of another; that the redeemed Church is a body, the body of Christ, the head. With one consent our churches look forward hopefully to the assembling of the just made perfect. But it does not often occur to the brethren that it would be well to ascertain by close experiment whether this assembling of just men made perfect aforesaid, is to be reasonably expected or not, by the gathering together of a few samples to see whether

"The men of grace have found
Glory begun below."

This experimental use of a church has been not only accidentally but even intentionally neglected. For when at the assemblings of saints, at best but partly sanctified, there have arisen controversies, collisions and strifes, the proposition has usually been, Banish from the holy precincts of the church these questions which seem to have caused this social friction and difficulty. The various members of the church have not usually been remanded to the department of private prayer, self-denial, and humiliation before God, telling them to come together a week afterwards and try the experiment over again; but the endeavour has been made to keep the church quiet by the sacrifice of individual life and the banishment of all the questions in which our human nature takes interest, and concentrating attention upon those great questions which, because of their very greatness and mystery, excite no personal feeling.

Men have often said to me when I have proposed to introduce this or that social endeavour in the church, "You would better not. It will distract the attention of the people from religion; it will cause dispute and difficulty. Better, in the church, follow the things that make for peace." Which seems to me only another way of saying, Better drug all the members and put them to sleep or to death. For the peacefullest church I have ever seen is the church of the dead, in their orderly assemblings in cemeteries and sepulchres. Instead of this I should say that the better exhortation would be, in any time of church difficulty and gendered strife, "Brethren, have we not reason to be ashamed of ourselves? Have we not reason to doubt our own calling if we cannot talk about these things without hot blood and quarrelling? We do not seem to run well. Would it not be better for us to give up anything and everything and learn to love each other? The first step toward this is lowliness of mind, personal conviction of sin, and abasement before God. I doubt that you are of humble and contrite heart. It does not show itself in these church meetings. Let us adjourn and meet one week hence and try the spirit that is in us. For hereby we may know whether we have passed from death unto life, by ascertaining whether we love the brethren."

Suppose that I put five hundred or a thousand angular bits of marble into a revolving barrel

or cylinder, for the express purpose of rounding off the corners and making them into toy marbles, the delight of our boys. I put them in and shut them in. I run the band on the pulley and the barrel begins to turn and the marbles to rattle. At the first turn each unshapen little block gets a blow, and there is a general outcry from within, "Let us out! I can't stand it!" I open the barrel and inquire "What is the matter, my little fellows?" And with unanimity they reply, "We can't agree, we are having an awful time here!" "Very well," I answer, shutting the lid, "I'll keep you in till you can agree, for that is the very reason you were put in there; and you never will be fit to come out till you can roll round and round together, and have a good time."

Men are angular with self-will. I know no better use for a church than to conceive of it as a place of assembly, inviting a more and more intimate acquaintance in order that our angles may be knocked off and every brother be, by social frictions, shaped to a heavenly pattern.

But now the precise point were the shaping or testing work of the church begins has been often chosen, mistakenly as I think, as the point at which the members should be separated one from another for the express purpose of saving their angles and prejudices and allowing them full expression in some assembly of like-minded ones. Instead of making men and women ready for the perfect unity that is at last to be achieved in the church of Christ, we have been for generations offering premiums to angularity and willfulness, declaring freedom better than society and liberty better than love. Schism has been accepted as the remedy for honest dissent, accepted and justified!

Now, brethren, there is no man that you need so much as the man who disagrees with you. There is no danger that can overtake you in this life greater than daily association with men who echo your conclusions—truths, errors, whims, prejudices, and all.

This process, euphuistically called "following the things that make for peace," has gone on for so many years that our churches have at last degenerated. One and another live question has been struck from their catalogue of interests until, in the main our churches have become mere societies for the maintenance of a course of Sunday lectures; a series of pastoral visits in which *tact* is more called for than *truth*; and slender benefactions to non-resident beneficiaries in distant regions, about which it is difficult to quarrel, because their work is so far off.

In contrast with this I certify you that a Christian church, worthy of the name, is something more than a company of men and women who agree to listen to the speeches of a chosen man and sit together in quadrangular pews without noise or tumult. Except as a church furnishes the opportunity for an intimate and growing fellowship of its members, it does not deserve the name, "A Christian Church." I should say that every Christian church is an experiment in socialism. When three hundred men and women have been, one by one, convinced of their sins, their ignorance, and their helplessness, and have confessed the same; have sought for pardon and justification through Jesus Christ; and are daily asking for the guidance and indwelling of God's Spirit: and by him are kept in the love of God and patient waiting for Christ, then let these three hundred people, with such professions and personal experiences, come together in a church, saying at the threshold one to another, "I count not myself to have attained. I am not yet perfect; I distrust myself; I come to this church not to assert myself, but to ascertain how far the work of grace has gone in me. I will always speak what seems to me the truth in love. I will listen to what any brother may say."

And so let us form a society to ascertain to what extent the work of grace has advanced in us. Let us see whether the rich can, in any intelligible sense, love the poor and not feel them to be a burden. Let us see whether the so-called refined and the unrefined have any common bond of humanity. Let us see whether the aversions of race and caste have been mitigated by the grace of God. Let us see whether people with different sorts of clothes can come together and be happy. Let us see whether smart and foolish people can associate; whether temperance men and men of total abstinence can respect each other. Let us see whether we can love other people's children besides our own. Let us see whether we can enjoy paying the price of other people's happiness, as God in Christ has paid the price of our salvation. Let us see whether we can help one another to escape the snare that comes through fear of poverty. Let us see whether we can chasten one another in things that need chastening, and encourage with praise what we find that is good. Let us see whether we can assemble our children in fellowships and sports that are without taint of envy, rivalry, or sin. In a word, let us see whether we have passed from death unto life, by finding out whether we do love the brethren in any intelligible sense.

Miscellany.

—Mr. T. J. Barnardo, of the East End Juvenile Mission, says: "It has been beautifully said by another, that if the cruse and barrel of the widow to whom Elijah was sent had been *full*, in all probability her history and experience would have been destitute of the precious and never-to-be-forgotten lessons taught by Elijah's God; but a *handful* of meal and a *little* oil in a cruse led to the acceptance of God's message and messenger, and to dependence upon his word.

No pen of mine can sufficiently declare the sweetness and power of the divine resources realised by me and my fellow-labourers amidst the discouragements and trials of four years' unwearying efforts in the far east of London. Had I time and space, I could give instances in which almost the lion's carcase and the raven's wing have supplied to the very full both our need and expectancy.

Fellow-believers, I am learning but very slowly the lesson which I press upon you—*Trust in God, wholly, entirely, and for everything.*

Will you prayerfully read the following, and when you do so give thanks for us:—

From the very first our efforts amongst both adults and boys have been manifestly blessed and owned of God, but with our girls all endeavours seemed in vain. One or two were brought decidedly to a knowledge of the truth, but with them the blessing ceased.

We laboured earnestly enough with the girls, but for three years I do not think we seriously and deliberately prayed for their conversion as we did for that of the lads; and so trial being needed it came—apparently from the devil—but now we are persuaded, permitted and ordered by the Lord.

Perplexed, trembling, disheartened, and discouraged, trouble brought us unitedly upon our faces before the Lord. Delayed for a season, the answer came at last. With feelings of deepest thankfulness and praise to God, I write that at length the cloud, big with blessing, has broken over our heads, and deluged the girls' classes with its reviving shower.

Among the older girls, who are for the most part servants or helpers in small families, dozens have been brought to Christ within a very few months. The character of the work seems to be deep, abiding, and, I firmly believe, progressive: and as we reflect upon the unbelief and the littleness of mind with which we have for so long a time regarded this branch of the Mission, we can but abase ourselves before the Lord, even whilst we praise Him, and say from the very depths of our hearts, 'Not unto us, O Lord, not unto us, but unto thy name give glory, for thy mercy, and for thy truth's sake.' Note this also, dear reader. The chief instrument has not been a learned, eloquent, or particularly gifted person; for the Lord has used a dear brother who cannot even read or write, and who, working hard all the week for the needs of a numerous family, can only give a few hours on the Lord's day to the service of his loving Master. Such are God's wondrous ways!

I commend this dear brother, the girls amongst whom he labours, and our whole work to the fellowship in prayer and praise of God's beloved people."

—The following is the concluding portion of a sermon on the Triumph of Christianity, preached April 21st last, by Rev. C. H. Spurgeon:—

"Note then, that the death of Christ secures the conversion of the nations. Every conversion is the result of the death of Christ. It is the Spirit's work to minister life and spiritual health, but thy blood, O Christ, hath the glory of it! It were vain to talk of conversion if there had been no redemption; or to speak of man's remembering and turning to God if thy cross, O Saviour, had not been lifted up as the way of salvation for all who looked to it! On the cross the Lord Jesus redeemed effectually all his people, and he must have them. On the cross he established the covenant of grace for all the souls for whom he died, and he will lose none of them, nor suffer them to miss the blessing. His blood shall not be shed in vain. The stipulations of the covenant signed, and sealed, and ratified by his own blood, must stand fast and firm, and one of those stipulations is this, 'in thee shall all the nations of the earth be blessed.' It must, therefore, be so. I do not look for the triumph of the church to her treasuries, nor to her institutions of learning, nor even to her zeal, or to the popular ability of her preachers: I look to the cross. O conquering crucified One, thou hast secured the victory, for thou hast finished the redemption of myriads, and therefore they must be saved! Let us, when fainting in conflict, fall back into the arms of a dying Saviour, and we shall find courage for the future fray.

The death of Christ is, moreover, our motive for attempting the spread of the Gospel throughout the world. Because Jesus died we feel that he must be glorified. I never feel so ardent for his cause as when I have been baptised afresh into his agonies. If we stand at his cross and view his thorn-crown, and his marred countenance, and his pierced hands, and nailed feet, and if we gaze with affection into the gash where the soldier's spear set abroach his heart,—we cannot but feel that he must have human hearts to worship him. He is Lord of my soul, and I would fain see him equally dear to my brother men. Jesus has won many hearts in England, and in other countries too, but oh, he must have more, he must have more. He must have England for his own, he must have Scotland, he must have the United States, he must possess Europe, he must govern the whole world, it is imperative that he should possess them. We feel that he must reign. If we could throw ourselves upon the pikes of his foes to win the victory for him we would rejoice. If like the old Swiss hero we could gather up all the death-bearing lances into our own bosom and die in opening a road to victory for our fellow-soldiers, it were a destiny for which to bless God. It would be a glorious thing to die, if by our martyrdom the world might be won for him. High thrones for Jesus, where shall we find them? Bright crowns for Jesus; where shall we find them? We will snatch them from your heads, ye kings, if there be no others. Nay, but your diadems are too mean for his brow, and are only worthy to be thrown into the dust before him; they have not lustre enough for him. We will find jewels for him in the tears of penitents, and gold in the songs of believers; we will weave chaplets for him out of souls emancipated, and spirits perfected. He must have them; he must have them. Such an One as he cannot but be great unto the ends of the earth.

And, brethren, as his death is thus the security of future triumph, and is to us the impelling motive for the winning of it, so is his cross the instrument of our victory. We shall conquer the world, but it will be by the cross. The old legend of Constantine, '*In hoc signo vinces*,' hath truth in it for us. By this shall we conquer—by the cross, by the preaching of Jesus Christ, and nothing else. I charge the church of God not to hamper herself with a mass of lumber, either of ceremonies, buildings, schools, or officers; but to go forth with the sling and the stone of David. Saul's armour is, however, in good favour at this hour, and the church looks everywhere but to her God. It is miserably amusing to mark the way in which our so-called National Church tries to win men to God. It has recently been stated that in seven of the leading Ritualistic churches in London the subscriptions to foreign missions only reached the sum of £7 13s. 2d. for a whole year. It is fair to add that one of them contributed £5 13s. 10d, to a special fund for Honolulu, but even with this extra effort the total is not raised to £14, and the average is not £2 a piece. These seven superfinely apostolic churches contributed between them £13 7s. for foreign missions, and yet the incumbent of one of them, before the Ritual Commission, stated in his evidence that the cost of his choir alone was 'about £1,000 a-year.' O model church, with what wisdom hast thou acted? Behold thou givest £2 for the salvation of the heathen, and £1,000 for a box of whistles and a set of singing men and singing women to make music withal. Verily, this is a plain index of the whole business. Theirs is a religion of sensuous gratification, and not of soul-winning. To charm ears with music, eyes with dainty colours, and noses with incense, this is their religion. Men pay money for these delights even as they would to the opera, or any other amusement in which their tastes find pleasure; but, for the winning of souls abroad, a few halfpence may

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suffice to show the lack of zeal. Dear friends, we know that souls are not to be won by music. If the world were indeed to be conquerd by chants, to be converted by sanctuses, regenerated by organs, and saved by little boys in surplices, then it would be time for us to cease our ministry and give place to choir boys, opera singers, organists, and organ blowers. Then might we set up a vast array of gilded pipes, lift up the crucifix, wave the censer, and cry, 'These be thy gods, O Israel.' But while the Word of God remains unchanged, we shall rely upon the blood of the Lamb, and resolve to know nothing among men save Jesus Christ and him crucified. Our hope of success lies, under God, in the preaching of the Gospel. 'God was in Christ reconciling the world unto himself, not imputing their trespasses unto them.' 'Whosoever believeth that Jesus is the Christ is born of God.' 'Believe in the Lord Jesus Christ and thou shalt be saved.' The preaching of the cross will win the world, but all else is vanity of vanities. Therefore, brethren, let our ministry be full of Christ. Whether we preach at home or abroad, let us preach substitution, and tell of the vicarious sacrifice of Calvary. Let Jesus' death be our first theme and our last theme; utter all others in proportionate harmony, but let this be first and chief. Let our Lord in our ministry be 'the chief among ten thousand.' Let his cross be the standard to which all other truths shall rally. Oh, preach Christ, live Christ, catch the spirit of Christ, devote yourselves to Christ, drink of his cross, and be baptised with his baptism, and then it shall be that all the nations shall remember and shall turn unto the Lord, and all kindreds of the people shall worship before him. Sinner, thy hope is at the cross, hasten thither; anxious soul, thy peace is at the cross, fly thither: despairing soul, thy salvation is at the cross, look thither. One look will save thee. God help thee to give it now. Through those tears which dim thine eyes look at once, for Jesus smiles upon thee. Look thou to him, and thou shalt now have everlasting life. God bless you all, and God prosper his work, in the world, for Christ's sake. Amen."

—*Lucknow Witness*, June 7: "Is Conversion a gradual, or an instantaneous Work?"

"It is not surprising that most persons find it difficult at first to believe in the reality of instantaneous conversions. The natural unbelief of the human heart makes it difficult enough to believe in any kind of spiritual change, wrought by the Spirit of God, but even when this unbelief is overcome in a measure, and the inquirer is ready to believe that the sinner may, in due process of time, be transformed into a saint, there is something startling in the idea of this being done in a moment. It is simply the same as trying to believe in a miracle, for this change, if it really does occur, is a miracle transcending any ever wrought on the outward body. It is a favourite objection with those who do not believe in instantaneous conversions, and yet do believe in the necessity of an inward moral change, that this is a gradual work, that it is an illustration of the law of growth, that it gradually unfolds itself like a seed in the earth, first sending up the tender blade, and then expanding into the overspreading tree. This objection further assumes that the doctrine of instantaneous conversion makes growth impossible, and that those who hold this doctrine have little or no idea of spiritual growth.

We submit that this is mere assumption, and that it does great injustice to those who believe that God can and *does* convert sinners in Lucknow in the same space of time that was required in the case of Paul, the Phillipian jailor, or the three thousand who were saved on the day of Pentecost. The man who is converted the same hour that he is awakened, begins to grow in grace from the very hour that his sins are forgiven. The law of growth is implanted in his new nature, and he becomes conscious of it, and understands perfectly when he reads the exhortation, 'Grow in grace.' He does not deny the possibility or the necessity of growing, but he does insist that there can be no growth *until there is something to grow*. Here is the mistake, and it lies wholly with those who refuse to believe that Jesus Christ cannot or will not cleanse a sinner's heart to-day in Lucknow as quickly, and thoroughly, and willingly as he cleansed a leper's body in Galilee eighteen centuries ago. They assume that a thing which has no existence, must gain an existence by growing! Take a stone from the street, and try to make a flower spring forth and bloom upon its hard surface, and you have the problem that is before us when we try to secure the conversion of the sinner. Before you can have the growing and blooming flower you must change the stone so as to give it a fertilizing quality. Next you must have the seed, and lastly, you must have the warmth and moisture which will cause the seed to send forth the flower. Now if a man comes forward and asserts that the stone can be changed in a moment, the seed planted, and life and the conditions of growth infused into it, surely it is not the part of wisdom to meet him with the objection that because the growth of a flower is gradual, therefore the *creation of a flower* must be gradual."

TELEGRAPHIC NEWS.

London, May 27th to June 7th: Bismark threatens denaturalization of the Jesuits.—Honduras loan of 15 millions a failure.—Greely's prospects of the Presidentship improving by Democratic adhesions.—Colonial and Foreign Fibre Company formed.—Judge Keogh's denunciation of priestly intimidation at the Galway election is producing tremendous excitement.—The Tichborne claimant is stumping it through the country, soliciting funds for his defence.—Inundations of the Po have rendered 40,000 persons homeless.—The London Building Trades on strike; masters threaten a lock out.—*Obituary:* Marshal Vaillant, John Sarsfield Macdonald, James Gordon Bennett.

New York, 6th: The Republican Convention of Philadelphia have unanimously nominated General Grant for the Presidency.

London, 6th: Earl Granville in the House of Lords to-day, and Mr. Gladstone in the Commons, stated that America will consider the new rules contained in the Supplemental Article, if accepted, as a final settlement of the indirect claims. Loud cheers followed this statement in both Houses, and Earl Russell withdrew his motion.

7th: The Burmese Embassy has arrived in London.—The Prince of Wales is visiting Yarmouth, where His Royal Highness has met with a grand reception.—In the telegram dated 6th instant, instead of "M. Thorbeche is the new Premier in Holland," please read, "M. Thorbeche, the Dutch Premier, is dead."

8th: Mr. Alexander Rogers has been gazetted a Member of Council at Bombay, vice Mr. Mansfield.—Lord Enfield, replying to Mr. Eastwick in the House of Commons last night, said it had been decided that the Foreign Jurisdiction Act should be made applicable to Persia, and that Sir Philip Francis had been instructed to communicate with Colonel Pelly at Muscat to frame rules.—Mr. Grant Duff introduced a Bill transferring the assets and liabilities of the Madras, Bengal, and Bombay Civil Annuity Funds to the Secretary of State for India.—Mr. Justice Keogh's judgment in the Galway Election Petition has greatly irritated the priests.

Amsterdam, 8th: In the Dutch Chambers yesterday a Bill was introduced prolonging the present Indian Tariffs till January 1874.

London, 10th: Doctor Livingstone is safe at Unyanyembe.—H. M. Troopship *Euphrates* has arrived at Portsmouth.—The Judicial Committee of the Privy Council have dimissed the appeal in the case of the Rev. Mr. Bennett, Vicar of Frome.—The English crew to-day, in the international Boat Race, beat the American crew by twenty lengths.—It is stated at Washington that Earl Granville has proposed an adjournment of the Alabama Arbitration for eight months.

Paris, 10th: In a speech made to-day on the organization of the Army, M. Thiers said that France desires a prolonged peace, and that a war would be senseless without allies.

London, 11th: In the House of Commons last night Mr. Gladstone stated that time had failed to bring about any arrangement regarding the conditions of the Supplemental Article, and though Government were agreed upon the points aimed at, he could not yet announce any result. Negotiations, he said, were proceeding for an adjournment of the Arbitration.—The American Congress has adjourned *sine die*.—The Ballot Bill has been read a second time in the House of Lords.—The weather in England is very rainy.

12th: In the House of Lords last night Earl Granville announced that the arbitrators at Geneva will proceed to-day precisely as already instructed, in conformity and consistent with his former declaration.—Mr. Secretary Fish has telegraphed to Earl Granville that America cannot directly or indirectly consent to England submitting arguments to arbitration under reservation, and that any notice of withdrawal will terminate the negotiations. America will not however oppose an adjournment of the arbitration, though she will not join in asking it.

Paris, 12th: The national Assembly have adopted article 37 of the Army Bill, instituting five years' active service, and four in the reserve, or five years in the territorial army, and six in the reserve.—General Grant has accepted his nomination for the Presidency.

PASSENGERS SAILED.

Per P. and O. Str. *Khedive, 14th:*

For Southampton.—Mr. P. V. Murray; Mr. James Gorrie; Mr. Winter; Mr. George Cotton; Mr. Sorabjee Hormusjee Dantra; Mr. Cursetjee Ardaseer Dalall; Mr. A. R. Ruby; Mr. Delark; Mr. Henry Rice; Mr. G. Mackenzie; Capt. Wilson; Mr. C. H. Johnstone; and Mr. Barada Das Basu.

For Brindisi.—Mr. Etlinger; Dr. K. Burr; and Mr. John Ryan.

For Suez.—Mr. Pierret and Mr. Morrisse.

For Aden.—Syed Ahmed.

PASSENGERS ARRIVED.

Per P. & O. Str. *Columbian, 13th:*

From Southampton.—Mrs. Richardson; Mr. A. Cappell; Mr. G. M. Carter; Mr. W. M. Hollands; Mr. E. Minors; Mrs. Tickell; Capt. Fitzburgh's two ayahs; Major Ward's ayah; and Capt. Badcock's ayah.

From Brindisi.—Col. Francis; Mr. T. Mason; Mr. Khodadad Beg.

From Suez.—Mrs. Barton's ayah.

From Aden.—One native.

DOMESTIC OCCURRENCES.

MARRIAGE.

McLAUGHLIN—PURVIS—June 3rd, at St. Paul's Church Poona, by the Rev. W. Clark, William Alexander McLaughlin, Government Telegraph Department, to Martha Harriett, eldest daughter of the late Mr. James Purvis, Commissariat Department.

DEATHS.

NICKER—June 6th, suddenly, of heart disease, Ann Elizabeth, wife of D. Nicker, Esq., Inspecting Post-Master, aged 45 years.

JEJEEBHOY—June 6th, at Bombay, Buchoobaee, daughter of Sir Jamsetjee Jejeebhoy and wife of Mr. Jejeebhoy Dhunjibhoy.

BURBRIDGE—June 7th, at Bolarum, Hydrabad, Deccan, Victor Heber, youngest son of Quartermaster T. Burbridge, aged 4 years and 5 months.

MUNDAY—On the 9th June, at Bombay, Mrs. Mary Ann Munday, wife of Mr. D. M. Munday, Subordinate Medical Department, aged 45 years.

EVEZARD—June 9th, at Poona, of enteritis, George Augustus, infant son of Colonel and Mrs. G. C. Evezard, aged 3 months and 6 days.

JOHNSON—June 10th, at Coonoor, Neilgherry Hills, John Lewis Johnson, Esq., late 2nd Judge of the Bombay Court of Small Causes, aged 78 years.

WOOD—June 10th, at Bandora, of typhoid fever, William Edward Wood, son of G. E. Wood, H. H. the Gaekwar's Service, aged 8 years.

WILLIAMS—June 10th, at Narel Station, of heat apoplexy, Mr. T. P. Williams, P. W. Inspector, G. I. P. Railway, aged 34 years.

HAYWOOD—June 11th, at Bombay, Mary, the wife of Mr. John Haywood, of Bombay, aged 34 years.

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